

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3694.
NEW SERIES, No. 798.]

LONDON, SATURDAY, APRIL 12, 1913.

[ONE PENNY.]

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 13.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; 7, F. Nettleford, memorial service address by Rev. W. COPELAND BOWIE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. W. WOODING, B.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. C. HARGROVE, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Mr. R. SORENSON; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. BERTRAM LISTER, M.A.; and 7.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. ALFRED HALL.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. WALTER RUSSELL.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. A. STEPHEN NOEL.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. B. LISTER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JOSEPH WOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. F. BROCKWAY.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Mr. J. BREDALL; 6.30, Rev. W. G. TARRANT, B.A., Monthly Unitarian Lecture.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAvELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. H. ENFIELD DOWSON; 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. DAVID DAVIS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. H. GOW, B.A.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45, Rev. JOSEPH WAIN; 6.30, Dr. C. E. HOLLINGS.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. W. J. POND.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Mr. LAWRENCE REDFERN, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

CAPETOWN.

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MARRIAGES.

HUELIN—LAKE.—On April 3, at the Parish Church, Sutton, Surrey, by the Rev. A. Duncan-Jones, Rector of Blofield, Norfolk, assisted by the Rev. H. W. Turner, Rector of Sutton, Edward Scotton Huelin, son of Edward and Mrs. Huelin, of Ealing, to Hilda Winifred, youngest daughter of the late William Robert Lake, and of Mrs. Lake, of Sutton.

RUSSELL—HOLT.—On April 8, at the Ancient Chapel of Toxteth, Liverpool, Edward Stanley Russell, youngest son of the Rev. J. R. Russell, to Elizabeth Durning Holt, second daughter of the late Robert Durning Holt, of Liverpool.

DEATHS.

HOLT.—On April 5, at Colwyn Bay, Frances, wife of the late Alfred Holt, of Liverpool, and daughter of the late Henry Long, of Knutsford.

WALMSLEY.—On April 3, at West Didsbury, Manchester, Sarah Ann, widow of Gaius James Walmsley, in her 97th year.

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Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

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PER PAGE	...	6	0
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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE Historical Congress which has been held in London during the past week has brought together a remarkable group of the foremost scholars in Europe. Its proceedings have hardly aroused the public interest which they deserved, but that may be accounted for by the severe intellectual equipment required for the modern study of history. In ceasing to be a pleasant branch of literature history has become the keen pursuit of specialists. Many of its protracted inquiries appear to have small relation to the practical task of living at the present moment. Many of its massive volumes are as unemotional as text-books of science. But these things are the indispensable preliminaries to accurate knowledge of the past, and prepare the way for the emancipation of the public mind from the mirage of prejudice and subjective fancy into a clear apprehension of things as they really are.

* * *

THIS use of the scientific study of history in the ordinary affairs of life was the chief theme of an address by Lord Morley at a dinner given to some of the foreign delegates at Oxford on Wednesday night. "I am of all men," he said, "the very last to deny the supremacy of rational methods as tests of human things. In politics rationalism needs correction and enrichment from history. The plain busy man often asks what is old history to him. Well, one answer is that in Europe he is born 2,000 years old. It is history that matters more than logic, forces, incidents, and the long tale of consummating circumstance. How often do miscalculations in the statesman, like narrowness and blunder in the historian, spring from neglect of the truth that deeper than men's opinions is the

sentiment and circumstances by which opinion is predetermined."

* * *

ANOTHER equally important aspect of the Congress was emphasised by Dr. Prothero on Tuesday, when he referred to its genuinely international character and the atmosphere of good-will in which the delegates carried on their discussions. The Historical Congress, he said, did not emulate some of the great congresses of the past, familiar to all historians, like the many Congresses of Paris, the Congress of Berlin, and others. But in this Congress they had what they might really call to some extent the Concert of Europe, and a general *entente cordiale* such as seldom manifested itself at any of the great political congresses of which he spoke. Just as those great congresses aimed at securing the peace of Europe, though they did not always succeed, so they endeavoured to secure among the nations union and good feeling. The study of history encouraged the impartial mind, an intellectual sympathy, and the power of seeing and estimating what others were thinking about and aiming at. In short, they might say that history was the most humanising of all branches of knowledge.

* * *

A SECOND National Health week, organised by the Agenda Club, has just been held. The object has been "to bring home to every man and woman in the country a sense of the importance of health, and their responsibility for safeguarding it." The response to the appeal to form local committees has been encouraging, and suggestions were sent out as to the best means of building up "a public opinion which will not tolerate a high disease rate or an excessive infantile mortality and which feels as a personal reproach the sight of an ill-nourished or neglected child." Among the methods adopted have been Town's Meetings, addresses to children, exhibitions of scientific and domestic inventions bearing on the health of the home, and

demonstrations in cookery and home-management. In Newcastle an elaborate programme was arranged with the hearty co-operation of the Education Committee, including sections devoted to tuberculosis, dental clinics, school hygiene, the care of infants, home nursing and sanitation. In Warrington a prominent feature was to be made of demonstrations on the rational preparation of food with the aid of leaflets giving hints on food values and specimen bills of fare for wage-earners.

* * *

THE announcement of the approaching retirement of Dr. John Hunter from his pulpit in Glasgow will be received with widespread regret. Dr. Hunter has been one of the few great preachers of our time, who has owed nothing to the meretricious arts of self-advertisement and has never stooped to temper either the substance or the method of his teaching to the passing fashions of the hour. In face of the demand for short colloquial sermons, which shall impose no strain upon the hearer's powers of thought or attention, he has steadily refused to depart from the more stately traditions of the Christian pulpit. Massive in structure, aglow with lofty conviction, and torrential in the swiftness of their utterance, his sermons have never permitted men to be at ease in Zion or to regard religion as anything less than the supreme interest, which demands all their powers. This has been the source alike of his strong influence over generations of Glasgow students, who found in him a teacher in whom thinking and believing were equally joined, and of the spiritual elevation of his whole ministry, which has made it easier for other men to pray and to keep the spirit of devotion alive in the midst of loud and evil days.

* * *

At the annual meeting of the Liverpool Domestic Mission Society Sir Edward Russell, the editor of the *Liverpool Daily Post*, paid a generous tribute to the work which has been carried on by the friends of the Mission for more than 70 years in the dark corners of Liverpool. In saying what

he did he lies under no suspicion of praising himself or boasting of the good deeds of his own religious fellowship; for Sir Edward Russell is a Churchman, and the supporters of the Mission are mostly Unitarians. His words will do something to remove a popular misconception, which is often repeated with emphasis by people who know little of the facts. The misconception to which we refer is that it is only those who belong to the strictest sect of the orthodox who really care for the spiritual needs of the poor, and that Unitarians in particular are very indifferent to this special form of service. So far is this from being the case that in many places, as Sir Edward Russell pointed out, Unitarians have been pioneers, and if they have not got much public credit for what they have done, it is because it is a matter in which any boastfulness of spirit is entirely out of place. They have sent men and women to work in the slums, not from any motive of denominational ambition, but in the pure passion for doing good.

* * *

No name among contemporary writers on English literature has been known and loved better than that of Professor Edward Dowden, whose death was announced at the end of last week. This was partly due to his position as a pioneer in the recent study of Shakespeare, but even more to the gracious humanity which pervaded all his work. No one ever thought of Dowden as a dry-as-dust scholar, and he had no claim to belong to the exact philological school, which revels in the obscure clues of words or devotes itself to textual emendation. He found his vocation as an interpreter of great literature to ordinary minds, and in practising this difficult art with rare success he earned the affectionate gratitude of many lovers of good books, who never saw his face or heard his voice.

* * *

WE regret to announce the death of Dr. Eberhard Nestle, of Maulbronn. His name was probably quite unfamiliar to the majority of our readers, but he was one of the greatest authorities on the text of the New Testament of recent times. The New Testament may be regarded as the casket which contains the most precious treasure ever given to the world, and men who devote themselves to the loving care of the casket and keep it free from foreign accretions are servants of the public good though they may spend all their lives in the unnoticed paths of learning. Those who have made a constant companion of Dr. Nestle's delightful interleaved edition of the Greek Testament and the Vulgate will have a special regard for his memory. We may mention incidentally that his habits of accuracy earned for him the reputation of being one of the best proof-readers in Europe.

RELIGIOUS THOUGHT IN FRANCE.

THE English mind has a constitutional difficulty in understanding the religious life of Catholic countries. It is partly inherent in our blood, where the controversies of the past still exercise an unconscious power over our judgments. It is also racial. Our blunt English individuality breathes more freely when we can all go as we please in religion as in everything else. It is easier for us to talk of brotherhood than to practise solidarity, and to follow common sense than to submit to the logical consistency of the Latin mind. For these and other reasons we are inclined to value the German far more highly than the French contribution to modern religious thought. We think of Germany as the workshop of serious criticism and philosophy, of France as the abode of Catholic obscurantists and the libertines of free thought.

Perhaps the description is hardly a fair one, but if we confine our attention for a moment to religion on its professional side it contains a large element of truth. For ten English students who haunt the class-rooms of German theologians only one gains an easy familiarity with the best types of French thinking. Of the ten, more than half will return as average specimens of the third-rate philosopher and the plodding critic, dull, possibly learned, and slightly pedantic; and only one here and there will seek for emancipation by contact with the nimbleness and wit and artistic precision of the French mind. When, however, we turn to the educated layman, the balance is not nearly so uneven. Far more than in Germany the religious interest in France has been unprofessional. It enters in all its forms into literature and refuses to be banished to a separate department of study. RENAN may be classified by the popular mind as a theologian on account of the *Vie de Jésus*, but he was chiefly a man of letters of rare distinction. No one would dream of placing MICHELET and LITTRÉ among the doctors of any Christian church, and yet even in their most negative moods they were deeply and seriously pre-occupied with spiritual interests.

We hold, then, that M. GUÉRARD is quite justified when, in a recent book,* he describes France as "one of the world's

* French Prophets of Yesterday. By Albert L. Guérard. London: T. Fisher Unwin. 12s. 6d. net.

spiritual laboratories, where dangerous and possibly useful experiments are being attempted." His survey of French thought only covers the period of the Second Empire, and old men will recall many of the incidents which he describes, but for most of his readers his fine series of portraits will be as fascinating as they are unfamiliar. Among the Catholic leaders LACORDAIRE has had several English interpreters, but VEUILLOT, the brilliant journalist of reaction, perhaps seemed too absurd for attention until he found an imitator in Mr. CHESTERTON. The belief that we can create GOD in our own image, if we shout loudly enough, is not a very recent form of religious aberration, as the following passage will show:—

"These modern champions of orthodoxy and discipline affected in their method the dash and irresponsibility of free-lances. They were called the Bashi-Bazouks of the Holy See. They did not balk at invective; they indulged in pleasantries and revelled in paradox. They would play endless variations on the theme 'Credo quia absurdum,' thus sending the Voltairians into fits of impotent rage. Many good Catholics defended the Inquisition, the Jesuits, modern miracles, in an embarrassed, half-apologetic manner; then it was that Veillot loved to display his defiant orthodoxy. It was his principle never to yield a point to the enemy. If his contention was weak, it had to be reasserted with increased energy; if totally indefensible, the affirmation ought to be all the more enthusiastic and trenchant."

In sharp contrast to these Papalists is the small company of learned Protestants, GUIZOT with his belief in "limited revolutions" and his dread of liberal innovations; SCHERER, a man of far more subtle intellect, a consistent apostle of toleration, and the preacher in his latter days of all the hope that was left to him—"the Absolute is dead within our souls; who shall raise it to life again?"; and QUINET, "a Huguenot without a creed," who longed that "the voice of a French EMERSON, of a CHANNING, should be heard in the midst of our French society, in our provinces, in our work-shops," and in the end renounced every form of organised Christianity. But great as these men were in themselves, the most characteristic contributions to modern French thinking have come from men whose ancestral ties were with the Catholic Church. Free-thinking and anti-clerical as they were, Protestantism never had any attraction for them; for the earlier romantics like LAMENNAIS and MICHELET it was too cold; for the later school of scientists and

historians it stood too much apart from the main currents of the world's intellectual life. And this is equally true at the present time. The scientific rationalism of LITTRÉ and TAINÉ has to a large extent passed away, but the new forms of social and spiritual idealism have brought no increase of vitality or influence to Protestantism even in its most liberal circles. No doubt the Catholic Church has been stimulated by the Separation Law to fresh activities and a more earnest propaganda, but there is little evidence that it is overcoming the indifference and hostility of large sections of the population. In spite of a few instances of a return to the church among literary men the intellectual life of the country remains profoundly alienated from it. Independent observation only tends to confirm the truth of the following verdict :—

“Weary of Rationalism France undoubtedly is; she is sick of logical certitudes disproved by facts, of facts that lead nowhither, of dreams that are neither comforting nor beautiful; intellectual restlessness is no longer her besetting sin. But among the many systems she has tried in the past and found wanting, Catholicism, its theology, its history, its ecclesiasticism, is the one she knows best and deems most disappointing.”

It is accordingly in circles detached entirely from organised religion that we must look for the most original and promising manifestations of spiritual energy in contemporary France. There are groups of men and women who realise a noble ideal of fellowship in high intellectual pursuits, in educational movements and common social enthusiasms. Their religion ranges from Platonic idealism to the passionate humanitarianism which startled the world in ZOLA and ANATOLE FRANCE, but it is a religion without worship, for worship in their eyes belongs to the discredited altars of the Catholic Church. We are far from believing that a new spiritual order can be built up upon humanitarian feeling alone. We agree with M. GUÉRARD in the criticism which he passes upon its inherent weakness.

“Humanitarianism,” he says, “is a spiritual reserve in case of national emergency; it is not a faith for the daily needs of the individual. As a religion, its weaknesses are many. It is based on a series of optimistic assumptions—the innate goodness of man, the veracity of human reason, the reality and constancy of progress, the possibility of immediate and radical improvements—assumptions which, alas! are difficult to maintain in the teeth of experience.”

All this provides abundant opportunity for the evil humours of disillusionment,

but it is also a challenge to more penetrating thought. With the keenest intelligence and the most widely-educated population of any country in Europe France is not likely to decline the hard problems of religion and conduct which confront her. In all these matters she has this signal advantage, that it has become habitual to her to treat her brilliant lay thinkers with the respect which is often reserved for the professional adviser. It is not in the class-room of the scholar but in the laboratory of common experience, supported by a widely diffused intelligence and curiosity, that we shall discover the most promising signs of a revival of religion.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

RELIGION AND REVOLT.

THE fundamental contention of the leading article bearing this title in THE INQUIRER for April 5 seems to me to be profoundly true; and the general attitude criticised in that article (quite apart from its recent statement by Dr. Stanley Mellor) is of historical importance as a recurring tendency in the Christian outlook on life; a recurring tendency, but not necessarily an essential one. A similar or, at least, a closely related tendency can be traced in one of the primitive statements of Christian experience—the Book of Revelation. My purpose here is twofold: to indicate the inner meaning of the position as it appears in this Book, and to show that in the Epistles of Paul a method of dealing with this position is adopted which is ethically instructive and suggestive for the modern world.

Let no one imagine that the strange book which concludes the New Testament has a merely antiquarian interest because its symbolism is mysterious and its doctrine of the visible “second coming” of Christ obsolete. In its early form, the hope of Christ's second coming rests on the conviction that *there can be no reconciliation between Christ and the actual world*. The victory of Christ is the destruction of the world, the victory of the world is the destruction of Christ. The attitude of the writer is perfectly intelligible. The “world” is Imperial Rome, whose irreconcilable opposition to everything for which Christ stood is summed up in the demand which she

made, that divine honours be rendered to the Emperor—a *divus Nero* or a *divus Domitianus*! The passion of loathing and detestation which Rome inspired in the prophet's mind, as expressed, for instance, in chapters xvii. and xviii., expresses the reaction of his heart and soul against what he saw of the contemporary world. The moral teaching arising out of this emotional attitude is *pure anarchy* so far as any earthly order is concerned. Such a State, such a Government, drove men to desperation, and in their desperation they became anarchists—not anarchists of terrorism and violence, but anarchists to this world in the faith and hope of another (not the Christian “heaven” of later tradition, but the *transformed earth*). Nothing is further from the writer's mind than thoughts of open rebellion. The war against the diabolic powers embodied in “the world” (that is, the State) is, under God, all in the hands of Christ and his angels, not in the hands of men. Nevertheless, his attitude is one of final revolt, expressing itself in resistance passive but absolute. What is required of men is to refuse to “worship the beast” (the imperial power typified in the Emperor), and to be steadfast under persecution, even unto death; to resist the enticements of ease and wealth, and avoid like poison the pernicious teaching (ii. 14 and 20) that the sins of the flesh are morally indifferent; to be true “to the first Love,” “unto him that loved us,” and to one another in mutual charity and service.

One of the most remarkable and little noticed facts in the ethical teaching of the New Testament is this. In St. Paul we find a similar attitude to “the world,” but we find also a deliberate endeavour to correct the anarchical and negative tendencies which appeared to result from it. There is nothing to show that Paul ever wavered in his conviction of the approaching end of the world; and his strongest expression of the feeling which this conviction aroused is probably to be found in the words of 1 Corinthians vii. 29-32. The attitude of the Book of Revelation, however, Paul finds it impossible to maintain. The Christians are *in* the world; the end of the world is not yet; the merely negative attitude to the world cannot be completely expressed in practice, and something positive must be found. It is only possible here to dwell on a single illustration; but it is perhaps the most significant illustration.

In Christ, says Paul, *all are one*, “there is neither bond nor free.” What effect, then, was the Gospel to have on the most characteristic institution of the ancient world—*Slavery*? “No effect” seems at first sight to be the answer; “let each man abide in that calling wherein he was called.” But to answer “no effect” is to say less than half the truth. It is true that Paul gave a general recognition to slavery as an institution (see, for example, 1 Cor. vii. 20-24, where *servant* means *slave*; and Coloss. iii. 22). It is true that the Eastern and Western churches accepted slavery for several centuries, and

that the Church owned slaves. Yet it is also true that the doom of slavery is pronounced when a Roman citizen can describe a slave as his "faithful and beloved brother" (Coloss. iv. 9), and when a master is expected to take back a runaway slave as "more than a servant—a brother beloved" (Philemon 16). It is easy to point out the difficulties which might ensue, about which Paul says nothing. A Christian slave might find his position practically impossible; he might be bound, as a slave, to obey his master in doing something which, as a Christian, he ought not to do. On the other hand, was it a mistake for Paul to avoid squandering his own and his churches' energies in a life and death struggle with an institution on which ancient society was largely built up—and a struggle in which the institution would almost certainly have gained the victory? It may fairly be replied—setting aside the bearing of the expected end of the world on the question—that Paul was not mistaken. What he tried to do was to humanise and moralise slavery so that its characteristic evils should disappear (see especially Philemon 10-20). In doing this, he was virtually destroying slavery. And so, though centuries passed before the Church declared against slavery as a system, she set herself from the first to improve the slaves' condition, as Lecky and other authorities have abundantly shown.

Nothing said in the Book of Revelation implies a darker view of "the world" than is implied in Paul's words in Romans i. 24-32. None the less, Paul knew quite well, and said, that there was something else in this world besides coarse and refined vices. The people of the world showed by their deeds that a genuine moral law was written on their hearts (Romans ii. 14-16). Paul could even point to the moral judgment of the heathen as a standard which the converts were to keep in view for their behaviour; they were to lead a life honourable in the sight of their non-Christian neighbours (1 Thess. iv. 12; Coloss. iv. 5). He recalls the Stoic conception of morality in describing the Christian's fulfilment of moral duty as a "rational service" of God. He directs the Christians not only to obey, but to believe in the civil power (Romans xiii.); in this chapter the fact that the State is heathen passes out of sight; the State is recognised as a realisation of the Idea of Law.

He who regards all this as mere ancient history, shows, I think, little insight into past or present. It is one of the reiterated lessons of human experience, that to set Religion against the actual Social Order as light against darkness, is untrue to reality. Never, surely, was it more untrue than it is to-day. In the past, the Church called the world to her judgment bar, to be summarily condemned. To-day, organised Religion is called to the judgment bar of the world. There are pleadings on both sides; and the world has a message to give to the Church: "Understand yourself before you assert yourself; understand me before you condemn me."

S. H. MELLONE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WOMEN OF YESTERDAY.

SIR,—Mr. Whitaker champions the modern woman so chivalrously that it would seem almost ungracious to trouble him any further with my "woolly Victorian" notions if I did not feel very strongly that to exchange these for the conflicting ideas which have gathered round the theory of "self-realisation" of late would result in still greater confusion of thought. What we all desire, of course, is that life shall provide us with opportunities for the complete development of all our powers, whether of mind or body, and the passion of resentment is always stirred in us, until we have learnt the purpose of life, by unfortuitous circumstances, vexatious limitations, and the often unjust claims of others, which tend to stultify our growth and thwart the natural longings that seek fulfilment in happiness. And yet it is the common experience of all human beings that things rarely turn out exactly as we wish, that pleasures on which we set our hearts are found to be unsatisfying, that people and circumstances cause us endless disappointment, and that the realisation of our ambitions still leaves an aching void in the soul—indeed, it seems as if the fates are in a conspiracy against us to prevent all those dreams from coming true which arise solely from the craving for personal happiness. I believe they are, that we come into existence to learn this very lesson, and that to be entirely "at our own disposing" would result, for most of us, in checking ultimately that process of real self-development and self-expression which we blindly think is only started when we begin to talk of freedom and individual rights.

The question is (and it applies to men and women alike) *which self* are we to "realise" when the inevitable crises occur, when we are torn between duty and desire, between the tasks which seem so hateful and the adventures which seem so joyous? Is the *higher* or the *lower* self to triumph—the self that wishes to bring happiness to others, or the self that can only think of personal gratification; the self that is long-suffering, patient and forgiving, or the self that is fretful under discipline, anxious to avenge every slight, ambitious and proud; the self that knows itself a part of the greater Self which transcends it, and compels its obedience, of the self which struts its little hour upon the stage of life and always demands a leading part? Everything depends on the answer we give to that question at the crucial moments in our life, but we can hardly make our decisions wisely if we are always rebelling—and being incited to rebel—against the law of self-sacrifice which constrains every living thing, and which surely is of the very essence of Christianity.

Mr. Dawtreys quotes an interesting passage from "Jane Eyre" which serves

to press home his point when he pleads that "there is nothing essentially unwomanly in the desire that burns in the bosom of some of our sisters for a fuller and more intelligent participation in national affairs." This is true, but one cannot help reflecting that a good deal of sophistry is indulged in on this subject of the rights and opportunities of citizenship by many people who can think clearly enough on other matters, and that even the vote, when we get it, will confer no miraculous powers on those who have not already begun to exercise their influence in ways that have little to do with party politics. At all events, it is well to remember that Charlotte Brontë, though she speaks of the silent revolt of millions of women against the restrictions of their lot, never dreamt of actively revolting herself when her duty was plain before her, nor pretended that to do so would be justifiable because she was a woman of genius. Sometimes, during those long lonely years at Haworth, after the death of her beloved sisters, she confesses that she is neither amiable nor good, but simply rebellious, "and it is only the thought of my dear father in the next room, or of the kind servants in the kitchen, or some caress from the poor dogs, which restores me to softer sentiments and more rational views." Still, her determination to do what seemed simply the right thing, at whatever cost to herself, never wavered, and unless there is no guiding power in the universe that takes note of these things, we cannot regret the acts of self-denial which made her character so strong. As for that "unspeakable brother" (the phrase is not Mr. Dawtreys's), she wrote of him after his death, "Till the last hour comes we never know how much we can forgive, pity, regret a near relation. All his vices were and are nothing. We remember only his woes." Emily, whose spirit was of the heroic type, was even more compassionate where poor Bramwell was concerned; "thus it was she who, more than the others, became familiarised with the agony and doubts and shame of that tormented soul." When I think of these things, to me (however it may seem to "women of spirit"), the self-sacrifice of Charlotte Brontë and her sisters is as wonderful as their intellectual gifts, and my faith in the eternal justice does not permit me to think that their courage and love and renunciation either impoverished their personalities, or were destitute of results.

THE WRITER OF THE ARTICLE.

SIR,—The temperate article which you published under the above heading, and which I believe many men and women will welcome, has called forth criticisms which are expressive of our times and of the popular, but unhistorically justified, contempt for early Victorian life. Freedom of discussion is in so much danger nowadays, perhaps always has been, that I should be very sorry to assert anything that would help to arouse bitterness on such a subject as womanhood and the social and domestic positions of men and women; but, if you will kindly allow me to do so, I should like to answer by some statements of fact some of the points raised by Mr. Whitaker and Mr. Dawtreys.

To assert that women are not aggressive to-day in the face of daily evidence of the manner of propagandism of the suffrage movement is to me very strange. Street corner oratory of a violent kind up to quite late hours in the evening was a daily occurrence in almost all parts of London until quite recently, as I have personally witnessed myself for the past three years at least. One may assert that this type of woman is not representative of womanhood, as I personally believe; one may claim that the end justifies the means, a view I cannot subscribe to; or even believe that the "militant" woman of to-day is the woman of the future; but to assert that there is "no such suffragist type" is amazing.

Of course, it is true that the mannish and militant type of woman has always existed, and was more common in the past than to-day; but the vital question of our times in this connection is, is our daily teaching, education, and practice on unwomanly lines? I have kept for many years past some of the principal references that have been made about woman by the woman in public life; and from Mary Wolstonecraft's and John Stuart Mill's days onward, from Mrs. Fawcett's reply to Mr. Frederic Harrison many years ago down to the woman of to-day, the cry is not for womanly development of life or the realisation of womanhood, but for a freedom to work on any public lines they choose; and, though this is not characteristic of all women in public life, a definite belittling of domesticity and the home. I could easily give from my own collection fifty or more openly hostile references to the home drawn from prominent, well-known women of our times; and, though there are many exceptions, such as Mrs. Scharlieb, Miss Alice Ravenhull, Mrs. Frederic Harrison, there are far more public women who pursue an anti-home policy than those who do not. Even Dr. Wallace's position, and he is not a medical man and qualified to form a scientific opinion on such a subject, is coloured with the same thought. What does freedom of women mean in this connection? Any careful study of Blue Books and other evidence plainly shows. Sweated industries are mainly what women drift into with their increasing freedom, and it seems to me a positively cruel and unfeeling attitude of the better paid tiny minority of professional women not to try to realise what the so-called free unfettered woman's life means to the factory girl, seamstress, lady clerk, and others, not, be it remembered, the young girl in her first year of "independence"—an independence that is nearly always only partial, as the small wages are supplemented from family sources of parents and brothers—but after ten years or so of this work. I have seen them myself going up by the early trains to town; and when I was a medical man in constant practice have attended some hundreds of such patients—worn, dragged out, nervous, broken women. There is no glory in this outlook, and the married woman among the working classes is upon the whole much better off in health, comfort, and realised life than the single, though, of course, there are exceptions. We all think that work that other people are doing is so much easier than our own, until, like Bunyan's men and women, we

exchange our burdens, and then, after a trial, are glad to go back to our own again. But real life very seldom allows of this. Women envy men's work until they try it, but ask the woman worker of ten to twenty years' experience how she likes the freedom of the world, and her view of it is no longer that it has emancipated, but that it has enslaved her. I repeat, it is not fair to take the less than 1 per cent. of professional women; it is not fair to take the young girl enthusiast; but ask the woman of the factory, the shop assistant, the clerk, after ten years of such life, whether they would prefer a home and children and a husband, and the verdict will not be against the home. Post Office returns, Teachers' Provident Society reports, alcohol and criminal statistics, all tell the same tale that the health and morality of women suffer in public life. Would it be a great hardship to women to only enter those occupations where her health is not so likely to suffer? Is it unfriendly in a scientist to point out that certain forms of physical exercise are demonstrably unsuited to a woman's bodily form? That her mind and man's are not the same and need different training? Nearly all our tendencies to-day are against womanliness of body and mind, co-education, co-occupation, co-representation, not differential forms of education, employment, and representative life. Why should woman be afraid that the study of womanhood and its differentiation of life from that of man's will subordinate her? Is not this a lack of faith in herself?

Mr. Whitaker speaks of "woolly Victorian thinking." The three greatest women writers—Jane Austen, Charlotte Brontë, and George Eliot—do not belong to modern times. Elizabeth Hamilton (a pre-Victorian), Mrs. Ellis, Sarah Tytler, and Harriet Martineau, all nurtured in early Victorian times, are certainly not woolly thinkers, and for careful, thoughtful, serious work, making due allowance for the lack of knowledge of their age, have probably no equals to-day; and every one of these writers believed that womanhood is distinct from manhood, needs different education and occupation, and that its sphere of influence is not the same as man's. There is, moreover, no question that this is the side that modern science supports. If it needs courage to make these statements of fact, it is time that those who still hold the old faith in womanliness should no longer be silent.—Yours, &c.,

J. LIONEL TAYLER.

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BOOKS AND REVIEWS.

A STUDY OF SOCRATES.

Socrates and Plato. By G. C. Field, M.A., B.Sc. Oxford: Parker & Son.

THIS is an able, trenchant, and on the whole, to our mind, convincing essay in criticism of the revolutionary views as to Socrates' place in the development of Greek philosophy, put forth particularly by Professor A. E. Taylor in his "Varia

Socratica," a work which certainly displayed quite a mass of painstaking research and also, we fear, much subtle but perverse ingenuity. Especially in its dealing with the "Clouds" of Aristophanes it showed a fascinating skill in tracking out recondite allusions and bagging them, while apparently missing the large and obvious traits of the comedy. It was part of Professor Taylor's task to prove that the Socrates of Plato's dialogues was no other than the bare-footed and haughty philosopher whose father was Sophroniscus, and accordingly that the latter taught the doctrine of "Ideas." This, of course, meant traversing and degrading the authority of Aristotle as evidence for Socrates' doctrine, and interpreting the silence of Xenophon on the point as the speechlessness of the man who is void of all understanding.

But when Xenophon and Aristotle are in agreement in their testimony, with the admittedly earliest, and the presumably most "Socratic," of Plato's dialogues, it will take a very great deal of very strong argument to persuade us that they are out of court, and their testimony unreliable. This point, however, though of the greatest moment to devotees of the history of philosophy, will not interest the average reader of THE INQUIRER so much as the question as to the exact nature of the "impiety" of which Socrates was accused by his enemies at the famous trial. Professor Taylor has introduced the view that it consisted in Socrates' attachment to a Pythagorean-Orphic-Cult, a *religio non licita* in Athens, inconsistent with a due recognition of the proper deities of the State. The traditional view is that the charge of introducing new deities was based upon Socrates' claim to be guided by an inner "divine sign," a "daimon" or divinity. Now neither Xenophon nor Plato ever mentions any connection of their master with a Pythagorean religious community; neither of them ever hints that such a connection had become a ground of insinuations against him. Both, on the other hand, do suggest explicitly that the cause of offence was the possession of the "divine sign," and (in the "Apology") Plato distinctly represents Socrates as himself assuming that it was to it his accusers were referring (Apol. 31 D.).

Professor Taylor's evidence is derived from the caricatures in Aristophanes' "Clouds," a work in which Socrates is violently shaped into the representative of the New Learning of the time, with its subversive and immoral influences, and from the fact that among Socrates' intimate associates were a few adherents of Pythagoreanism. Aristophanes certainly depicts Socrates as a member of an esoteric scientific community, but he also depicts him as an atheist, a thieving rascal, and the paid teacher of an inherently immoral sophistic. Direct evidence to the contrary, as regards Socrates' intellectual pursuits, his religion, his relation to the esoteric method, his taking fees—not to mention his conjuring tricks on other people's property—can be adduced from the Platonic dialogues, and Plato for Professor Taylor is the first and foremost authority. All that need be admitted, we

think with Mr. Field, is a mutual interest and sympathy between Socrates and a few Pythagoreans.

Athenian comedy, of course, was the broadest farce, and it only limited its caricatures within the possibility of some recognition, to give it point. Nor must it for a moment be supposed that Aristophanes actually believed, or expected others to believe, that Socrates was an adept thief on occasion, or an atheist, or an esoteric. The fun lay in the very absurdity of it all. Socrates was notoriously open both in his conduct and in his views and studies. We are surprised that Mr. Field has not made an attack on this very vulnerable side of Professor Taylor's argument, but without that advantage, he has delivered an assault on the positions of the brilliant St. Andrews professor which will have to be repelled. The battle will be exciting. The issues are big and the cause is worthy. It should be mentioned that Professor Taylor has a powerful ally in his colleague Professor Burnet, the historian of early Greek philosophy and the editor of the standard text of Plato in this country.

R. N. C.

STUDIES IN THEOLOGY.

The Theology of the Gospels. By Dr. James Moffatt.

The Text and Canon of the New Testament. By Professor Souter. London: Duckworth & Co. 2s. 6d. net each vol.

THESE are the two latest additions to the admirable series "Studies in Theology." Dr. Moffatt has broken fresh ground in the grouping of the subject. Instead of the usual theological categories we have a series of chapters dealing with "The God of Jesus," "The Person of Jesus," and "The Spirit of Jesus." The first of these is particularly valuable as it recalls the reader to the truth, too often obscured in popular teaching, that the Gospels rest on a secure basis of Theism. "Jesus assumes the Jewish belief in the existence and unity of God; He did not require to teach men that God forgave sins, and His teaching contains no theories about creation; He never had to argue with people who denied the power or righteousness of God. The stress of His teaching falls on the practical issues of belief in God as the Father of men." The bibliography at the end of the volume bears ample testimony to Dr. Moffatt's wide reading and scholarship, but we are afraid it will only baffle the minds of those for whom this popular series is specially intended. It would have been a better guide to further reading if some of the more elaborate books, which can only be studied by scholars with special knowledge, had been omitted.—Professor Souter's book is two volumes in one. The subjects are more technical. On the Theology of the Gospels every intelligent reader of the New Testament can form some judgment of his own; but when he comes to study the history of the Text and Canon he has to learn a mass of complicated facts from some one who is competent to teach him. Professor Souter has presented the facts, but not exactly in a form suitable for the beginner or likely to arouse enthusiasm for the subject. He has yielded to the temptation to pack too

much material into too small a space. The problems of textual criticism become living when they are presented to the eye, and it is a matter of regret that the publishers did not provide for a series of plates. It is probably the only volume in the series in which illustrations are necessary.

GREEK DIVINATION: A STUDY OF ITS METHODS AND PRINCIPLES. By W. R. Halliday, B.A., B.Litt. London: Macmillan & Co. 5s. net.

IN this volume Mr. Halliday has presented us with the results of an exhaustive investigation into a subject which lies on the borderland of religion and anthropology. It is an important branch of the study of magic, and has methods and forms of ritual of its own, which take us far back into the region of primitive instincts and superstitions. Omens, Divination at sacred springs, Lekanomancy—"the reading of future events reflected in a bowl of liquid"—and kindred rites, Kleromancy—the ritual of the lot, Necromancy—divination by the dead, and Augury—"divination from the cries or movements of birds," are the subjects which receive special attention in Mr. Halliday's pages. He inclines to the belief that these practices and the beliefs upon which they rest were indigenous to the Greek mind. Astrology was probably borrowed from the East, but the ordinary rites of divination may be regarded as springing out of natural tendencies, and it is certainly impossible to assign any origin to them due to historical contact with another race. "The impulse is vital and inevitable. Were its claims justified by reason or experience, the art of divination would be the most valuable of man's weapons in the struggle for existence. It is easily intelligible that he is loth to cast it away as useless. That is why divination is the longest lived of superstitions." At the present time certain crude attempts are being made to revive astrology, we believe chiefly because it is surrounded by some of the mystery and glamour of the East; but it is just as sensible, though slightly more disagreeable, to try to read our fortune in the entrails of a slaughtered victim as to cast a horoscope by the stars.

THREE YEARS IN THE LIBYAN DESERT. By J. C. Ewald Falls. London: T. Fisher Unwin. 15s. net.

MISS ELIZABETH LEE has translated into very readable English Mr. Ewald Falls' narrative of the archaeological expedition, on which he accompanied Monsignor Kaufmann into the Libyan desert. The results of the expedition with its three years of excavation under very trying conditions were interesting and important. Among other things the site of the shrine of St. Menas, an important centre of early Christian pilgrimage, was discovered and portions of the surrounding city laid bare. The book, however, is without value for the archaeologist. There is no map of the route and not a single plan of the excavations, and the very slight descriptions of

the discoveries are not those of a scholar trained in Christian antiquities. It must be read, accordingly, simply as a book of travel, in which the discomforts of the journey and the adventures of the desert play a leading part. There is an interesting account of a visit to the monastery of St. Macarius and the other settlements which still survive in the Nitrian desert, and the author shows some gift for sympathetic observation in his chapter on the Religion and Customs of the Bedouins. The volume is very well illustrated.

HOW ENGLAND SAVED CHINA, by J. Macgowan (London: T. Fisher Unwin, 10s. 6d. net) is a bright record of missionary work in China, written not only to tell a story but also to defend a cause. It is the author's object to disprove the aspersions which have often been accepted by the popular mind owing to a confusion between the disinterested aims of the missionary and those of the trader or the foreign resident. He pleads that as a direct result of Christian enterprise three great deliverances have been accomplished for the people of China. The whole status of womanhood has been raised, especially by the creation of a strong public opinion against the barbarous custom of foot-binding. There is a new reverence for childhood due to the successful agitation against the cruel abandonment of girl-babies. And thirdly it is through the enterprise of missionaries that medical science has invaded China in spite of bitter opposition from the vested interests of magic and superstition. Mr. Macgowan writes not only as a spectator but as one of the courageous pioneers in these reforms, and his pages are full of graphic personal details. His book is a vindication of the noble calling to which he has devoted his life against a great deal of criticism, which is often as ignorant as it is thoughtless.

WE have received the second edition of LETTERS OF LORD ACTON TO MARY, DAUGHTER OF THE RIGHT HON. W. E. GLADSTONE (London: Macmillan & Co., 10s. net.). The volume is uniform with the collected edition of Lord Acton's Historical Essays. It contains a few letters from March, 1886, to February, 1901, which were not included in the first issue. The publishers have already had occasion to explain that Mr. Herbert Paul, the original editor, is not responsible for the additions, and so he must not be blamed for any lack of discretion or for the scarcity of the explanatory notes. The latter is a serious defect, as there are several passages which will be tiresomely obscure to the ordinary reader. As a collection of letters the book stands in a category apart. It possesses little of the intimate charm of personal correspondence, but on the other hand it supplies a commentary on twenty years of eventful public life at home and abroad by a mind with a unique range of knowledge in politics and religion. Through it all two things are conspicuous, Lord Acton's personal devotion to Mr. Gladstone, and the lofty moral strain which influenced equally

his historical judgments and his political sympathies. He was not among those who lost faith in democracy in his old age. At the close of the last letter, written the year before his death, there is the following characteristic sentence, "The country is going to pieces, as the old country gentlemen used to say; but it is what doctors call a beautiful case, coming out normally and regularly."

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—The Making of Character: John MacGunn. 2s. 6d. net.

MESSRS. CASSELL & Co., LTD.:—Social Environment and Moral Progress: Alfred Russel Wallace. 3s. 6d. net.

MESSRS. DENT & SONS:—The Art Treasures of Great Britain: edited by C. H. Collins Baker, Part III. 1s. net. Ravenna: Edward Hutton. 10s. 6d. net. Dante and Aquinas: Philip H. Wicksteed. 6s. net.

MESSRS. HODDER & STOUGHTON:—An Heroic Bishop: Eugene Stock. 2s. net.

MESSRS. MACDONALD & EVANS:—Life in Olden Times in Babylon and Assyria: Eleanor Trotter, B.A. 1s. 6d.

MESSRS. MACMILLAN & Co.:—A Small Boy and others: Henry James. 12s. net.

MESSRS. PUTNAM'S SONS:—Swords and Ploughshares, L. A. Meade. 9s. net. The Political Debates between Abraham Lincoln and Stephen A. Douglas, 1858. 10s. 6d. net.

MESSRS. GRANT RICHARDS, LTD.:—A Modern History of the English People: R. H. Gretton. Vols I. and II. 7s. 6d. each.

MR. ROBERT SCOTT:—Mysticism in Christianity: Rev. W. K. Fleming. 5s. net.

MISCELLANEOUS.

Review of Theology and Philosophy.

FOR THE CHILDREN.

BROTHER WOLF.

ONCE upon a time there lived a man called Francis. He lived in a little city perched on a hill, from which a big castle frowned down over a lovely valley, turning saffron and pink at dawn, and purple and gold under the sunset. If you had know this man you would have loved him; everybody loved him. People could not help loving him. Not that they were very loving people in that day and in that city. The streets within those narrow walls were nearly always in turmoil, for it was a time of pitiless warfare and of enduring and mortal feuds. Still even the fierce fighting men came to love and reverence the gentle Francis, who seemed to them "like a star shining in the darkness of the night." It was not only men, women, and children who loved him. The other people who live with us, the humble, speechless people whom Francis called "our little brothers and sisters"—the animals who share our life and our labour, and the birds who lead their strange lives above our

heads—all loved Francis. The men he lived amongst thought that the greater part of the business of life was killing; it was not only necessary in their idea but quite amusing. You may imagine that when feelings like this were abroad the poor harmless, innocent animals came off very badly. People were a good deal surprised when Francis insisted that the animals were sacred, because God had made them. I expect it was a long time before they took this in. "As for animals," one can hear them saying, "they are only here to be killed. Animals have no souls (they knew nothing about that, of course, but that is probably what they said). How can creatures with no souls be sacred?" But Francis went on saying and doing such beautiful things that presently many of them began to think of the animal-people in his way. When they heard him calling the birds his "little sisters," and saw him taking pity on the wild turtle-doves that had been caught for sale, and realised how fearless and tame they were with him, no doubt they, too, began to have a glimpse of the beauty of these gentle creatures, and became kinder to them themselves. And a story went round which they never forgot of his being seen standing with great companies of birds gathered about him, altogether unafraid, while he preached a little sermon to them, and told them how God clothed them, though they could not sow nor reap; and how God loved them. And then he stretched out his arms, and the birds circled about him, and fluttered to rest on his head and shoulders and arms and hands while he talked to them in a low, quiet voice, and soothed them. What a lovely picture! Should you not like to have seen it?

But I want to tell you a stranger story than this about Francis. Picture to yourself a morning in another little town, when people are calling excitedly to one another and running to look out of their doors and pouring out into the street. What is the stir about? Up the main street there is walking a small figure in a sort of coarse, grey gown, knotted round the waist with a bit of cord. This is Francis of Assisi, well known to the people of Gubbio. But what is it pacing sedately at his heels?

A wolf—not only a wolf, but a wolf "terrible and fierce," says the chronicler, "the which not only devoured animals but men, insomuch that all the city folk stood in great fear." The queer procession, augmented now by most of the spectators, goes on to the open square in the midst of the town. In the middle of the square is a fountain, and above the fountain a tall stone crucifix. The people gather round as Francis mounts the steps of the cross. The wolf pauses to lap in the basin of the fountain for a moment, and then follows him.

Francis stands, bareheaded and barefooted, throws one arm round the shaft of the cross, and looks round on the people "The Lord give to you his peace," he says.

I want you to imagine this picture. I want you to think of it if ever you should be tempted, or ever thoughtlessly incline, to be harsh or cruel to any little "brother" or "sister" of all these dear, honest, inno-

cent animal-people who live with you, the patient, hard-working horses, the quiet cows and sheep, the fairy-like sweet-singing birds, the self-possessed cats, the much-misunderstood donkeys, above all the loving, loveable, honourable dogs—so delightful and so interesting, every one of them. Think of a tall stone cross, bearing upon it the figure of him who died for love. Clasp it a man, small, thin, pale, in the poorest clothing, whose face seems to bear a strange resemblance to the drooping face on the cross above him. His other hand, outstretched a little, rests on the head of a great, grey, gaunt, ragged old wolf who stands confidently at his side. Keep this picture in your mind, and I think when you look at it you will be kind.

A hush soon falls in the square. The people are full of curiosity. Francis begins to speak to them, and his subject is this: "Brother Wolf," who has been such a terror to the little city. He shows them that it is through hunger Brother Wolf has wrought them all that ill, and not from malice; and tells them many wise and kindly things. Then he says: "Give ear, my brothers! Brother Wolf, who standeth here before you, hath promised me and plighted troth to make his peace with you and to offend no more in anything. And do you promise to give him every day whatever he needs to live. And I am made his surety unto you that he will keep this pact of peace right steadfastly."

Then the people clap their hands, and promise to do their share in the pact of peace. And Francis steps down from the cross and goes away, the wolf still following, and all the people wonder and rejoice.

Of course you want to know the end of this sweet old story. The saying is that Brother Wolf never went back to his den in the woods, but lived in Gubbio for two years, going tamely from door to door and in and out of the houses, doing no hurt to anybody, and nobody doing hurt to him. And the people kept faith and gave him what he needed to live.

"At length, after a two years' space, Brother Wolf died of old age, whereat the people sorely grieved," not only for him, but because in his trustful going in and out among them he had always reminded them of Francis.

There was another man who lived long after Francis, an Englishman, not an Italian. His name was John Ruskin, and he loved to go to Assisi and dwell upon the story of Francis painted on the walls of the great church that was built there in memory of him. He was like Francis, loving exceedingly the beauty and weeping over the misery of the world. The animal-people were sacred to him, too; to him, too, they were little brothers and sisters. And this is the beautiful promise John Ruskin drew up which he wished people to promise to themselves:

"I will not hurt nor kill any living creature needlessly, nor destroy any beautiful thing; but I will strive to save and comfort all gentle life, and guard and perfect all natural beauty upon the earth."

Will you promise that?

F. R.

MEETINGS AND GENERAL NEWS.

THE LIVERPOOL DOMESTIC MISSION.

SPEECH BY SIR EDWARD RUSSELL.

A LARGE gathering of the supporters of this Society took place at the Domestic Mission, Liverpool, on April 1, the 77th anniversary of the foundation.

Mr. F. C. Bowring, the president, occupied the chair, and he was supported, amongst others, by Sir Edward Russell, Messrs. Walter Holland (hon. treasurer), Richard Robinson (Manchester), Hugh R. Rathbone, C. Sydney Jones, the Revs. J. Collins Odgers, H. D. Roberts, and Stanley Russell, and the Revs. T. Lloyd Jones and Jos. Anderton (Missionaries), and R. H. Armstrong (hon. secretary).

The President remarked that they were proud to be associated with the splendid work of that Mission. Additional interest was this year attached to the annual meeting, because it was the anniversary of the founding of the Mission on Good Friday, April 1, 1836. The Mission never did greater work than now; it was going well and was on good lines. He moved the adoption of the report and statement of accounts, which, he said, showed for the first time a credit balance. In view of the intention to enlarge the Mission premises, he hoped that adequate financial support would be forthcoming.

Mr. Richard Robinson, in seconding, said that the Mission had done great good to the neighbourhood, and also to the people engaged in the work, and mentioned as a remarkable thing that the note of faith and service sounded by the founders over seventy years ago was still the ideal note of their efforts to-day.

In illustration of this view Mr. Robinson quoted one of the original resolutions on the foundation of the Mission:—"That the appropriate duties of the minister of the poor shall be to establish an intercourse with a limited number of families of the neglected poor—to put himself into close sympathy with their wants and feelings, to become to them a Christian adviser and friend, to promote the order and comfort of their homes and the elevation of their social tastes, to bring them into a permanent connection with religious influences, and above all to promote an effective education to their children, and to shelter them from corrupting agencies."

Sir Edward Russell spoke as follows: The resolution which I am asked to propose is one which I am sure will commend itself to you all, and certainly it has a very warm place in my feelings. It is this, "That this meeting assures the missionaries and the many voluntary workers of its warm appreciation and sympathy." That, I am sure, is a feeling that prevails with us all. Some of us come here with a comparatively remote or slight connection with the work,

but to these missionaries it is their very life; it is the inspiration of their daily feelings; it is their code of duty; it is the chart by which they steer in the midst of difficulties. For my part, Mr. Chairman, I thank you very much for the kind way in which you spoke of my unfortunate absence last year when I had cherished the hope of being with you. It was a very great disappointment to me, but I am glad that an opportunity has now occurred of, to a certain extent, repairing it by enjoying this very pleasant meeting to-night. I cannot imagine a happier experience for anyone who has any sympathy at all than to come to the Domestic Mission in Mill-street. When you are here you are in the full stream of historic philanthropy, and you are in the presence of efforts worthy of the traditions of philanthropy, and abundant in instruction in philanthropy, for which the history of mankind offers so many examples, so much instruction, and so much correction. I am here to-night perhaps standing almost alone in being unconnected with the special communion which has the honour, the glory, and the pride of having established this Mission, and of having been pioneers of philanthropy in establishing it. I saw a little while ago in a speech by a public man who aims, I believe, at considerable catholicity and fairness that the Unitarians thought of the love of God as a mere emotion; and I should say that if the gentleman had desired to say the most foolish thing he could think of that is what he would have said. The history of this Mission, which is sympathetic with the whole history of your communion in its social and religious relations, is a triumphant contradiction of any such imputation. But not only so: it is a most instructive retrospect of the progress of social amelioration by religious agencies from a most interesting juncture when they took a new turn and made a new departure. I was reading the other day a little account of a very distinguished philanthropist in England—Mr. Nettlefold. I read there these words. His wife in the last months of their wedded life had asked him to inscribe in her quotation book some words from the Apostle Paul, and then I read:—"They had shared the joys and the sorrows of all but forty years, and at the end the things that are true and honourable, just, pure, lovely, and of good report were dearer to them both than ever. There was the central aim of their union, the strength of common aspiration and endeavour; there was the note of recognition that the gifts and privileges, the energies and opportunities of life, are not to be used for selfish ends; they are trusts offered to us in the Providence of God, calls to His service, invitations to work with Him in the making of a world of beauty, truth, and good." Then it said how Mr. Nettlefold devoted laborious evenings to the Carter-lane Mission and its schools, and there gained a personal knowledge of the needs and difficulties of the poor which made him ever after so warm a friend of the Domestic Mission and the Sunday school. Wealth came to his abilities and enterprise; it could not make him ostentatious, it only widened his opportunities of helpfulness. In scenes of natural beauty and historic import, in music, art, and literature, he

found refreshment of spirit, while the home interests of a large circle constantly engaged his affections and begot unfailing joy. That was the life he led. It has been the life of many of the men who have been concerned in this Domestic Mission. It represents the principles upon which its traditions are founded and maintained, and it holds up a bright example to all capable of appreciating its excellences.

I am sure I may ask you with confidence whether you do not feel in reference to this Mission that you have a very distinctive claim upon the gratitude of the whole community. At all events, I, on behalf of the outside community, frankly acknowledge that you have such a claim, and it is in this spirit that the missionaries, to whom I am proposing this vote of thanks, have always worked. They have felt that they can depend upon the inspiration, and the help, and the direction of many excellent men who in the spirit of this institution have lived through so many years of its management. Now, if you looked back into the history of the philanthropy of England you would be very much struck with the fact that for centuries it was very vague and indefinite—or rather, perhaps, that it was enshrined in a mechanism—a mechanism indeed of a spiritual character—but a mechanism applicable to the regular conditions of Christian society and wholly unable and inefficient to cope with that great congestion of population and the complications of social difficulties which were to arrive in the course of national change. Throughout generations the ministers of churches, Established and Nonconformist alike, were concerned in regular ministrations to their flocks, and while, of course, they aimed at bringing as large a number of people as possible within the circle of their influence and their membership, they did not carry religion and the influences of religion into the homes of the non-religious multitude. For all the time there had been growing up a great outside population which was indifferent to religion, insensible to its motives, and utterly unused to receiving its directions for their lives. But this vague sort of Godlessness did not at first appeal effectually for special evangelisation. It came about that much philanthropy which was necessary first took the form of efforts on behalf of the criminal classes—efforts for the improvement of prison life, efforts for the rescue of fallen women, and so on. And so there was a great gulf between the utterly cast-away and the people who in the regular course of their lives were insensible to religious influence. What was done? Charity schools provided education for the poor, and Sunday schools happily were invented—the splendid idea of a very humble philanthropist. And there the matter stopped for a considerable period; and I am bold to say on your behalf that it was a Unitarian innovation and a Unitarian importation which led to the very wide adoption of philanthropic and religious measures on behalf of the poor of this country, and which thereby revolutionised its philanthropic system. There is a very admirable account given of the life of Dr. Tuckerman, who in the year 1825 challenged the attention of the

people of his religious faith in America to a recognition of the condition of the people, a condition into which vast masses had fallen, and he advocated what he very remarkably phrased as a "Ministry at Large." It involved an extension of the regular and ordinary ministrations of Christian worship and the Missionary treatment of all the evils to which religion and social improvement could be applied. Ten years after that, in 1836, after observing this man's life, Mr. William Rathbone and those by whom he was surrounded commenced in Liverpool what they described not as a "Ministry at Large," but as a "Ministry to the Poor." It is an odd thing that this should have been a new idea, as it were, in the Christian Church, especially when we consider how Wesley and Whitfield had saturated the nation with evangelistic zeal of the purely converting and experimental kind.

This recognition of social Church work as an imperative and heartfelt duty began here under the inspiration of these great ideas, and the result has been that the whole philanthropy of the city has been literally headed by the members of your communion who founded this Mission, and who devoted themselves to its management. I remember nearly all the names, and it is rather surprising to find on looking through the list how largely the philanthropic forces of this city have been comprised in the management of this institution. Here they are: Rathbone, Shepherd, Thom, Holt, Avison, Martineau, Bright, Gair, Booth, Armstrong, Brunner, Jones, Robinson, Larnport, Jevons, Molly, Meade-King, Coventry, Harvey, Bowring, Holland, Steinthal, and some others. I think it is perfectly amazing to consider how large a proportion of the philanthropy of Liverpool—the very noble philanthropy of Liverpool—is included in that magnificent list. Thus having first considered the idea, we have secondly considered the persons by whom it is maintained and directed, and thirdly we have to consider the admirable services which you have had from the missionaries who have been employed in the work. I remember reading of the first missionary—I think his name was Johns—a most devoted worker, and a man who together with the Roman Catholic priests exhibited the most magnificent heroism in the time of the cholera and typhus, and he and no fewer than eight of the Catholic priests died as a result of the services they were rendering to the poor in those great epidemics. When I first came to Liverpool the whole of the length of Prince's-road on one side was laid out in allotments for poor persons, and this was brought about largely by the good work of Mr. Johns. The cellar dwellings of the city were then in a desperate condition, and Mr. Johns was in the forefront of the effort that was made for the redemption of the cellar population. Such as these are the public works in which your missionaries have been engaged, and to which your present missionaries, the Rev. T. Lloyd Jones and Mr. Anderton, are faithfully devoting their lives.

Now along with the history of that revolution in social philanthropy of which I have spoken runs the subject of temperance.

At the time the revolution took place in the philanthropy of the country total abstinence had hardly been invented. Think of that! That enormous and powerful and beneficent engine of reform and salvation had not been invented. Everything had had to be thought out and brought into working order. That engine is as valuable now as it ever was, and the evil with which it copes is as deadly as ever it was, although we hope that its extent and prevalence are greatly diminished. If we ask ourselves what we are trying to do in a Mission of this kind, I think the answer must be that we are trying to bring up to a normal line, as it were, the excellence, the innocence, the comfort of common life. Christianity can do that. Christianity does it. Only Christianity can do it. The Christian habit does it. A life of careful moderate Christian action secures the comfort and virtue of a home, and it is this life that you are spreading by means of your missionaries. It is with this life that you are inspiring everyone who can be awakened from the deadness of sin and frivolity and brought into the atmosphere of moral emotion, to be filled with the desire to rise in character and the desire to do good to others. We want sobriety, education, thrift, industry, religion, wholesome relaxation, and wholesome institutions of amusement, and still further we want what has always been a distinguishing characteristic of this Mission—a greater attention to the elements of art and of beauty. Thank God, you have never left that out of your view in this Mission. You have always felt that moral progress would be easier and the life of the people improved by the continual presentation to them of objects of beauty. Such are some of the efforts you have persevered in. In spite of their many difficulties and trials there is no one who may not envy your missionaries the heroism they are continually exhibiting and the faithfulness by which they are distinguished. Long may their work continue efficient, and long may they exemplify in their life and work the principles upon which this Mission is founded. I am very glad Mr. Robinson referred to the wonderful words in which the principles of the Mission were first stated. There is much of interest in the record of this Mission. It is a constant inspiration if you know it and study it, and it ought to be studied. We heartily thank those who do this great work, and we hope that it will continue to be fruitful in the vast community among whom they work.

Mr. Walter Holland seconded the resolution, and announced his intention to defray the whole of the costs of the alteration to the Mission premises.

Mr. Hugh Rathbone supported the resolution, which was carried with acclamation.

The resolution was acknowledged by the missionaries, the Rev. T. Lloyd Jones and Mr. Joseph Anderton, both of whom have completed over thirty years' service.

On the motion of Mr. Lawrence Hall, seconded by Mr. Kenneth Stoddart, the officers and committee were re-appointed, and the chairman was thanked for his services.

NOTES FROM GERMANY.

EFFORT TO RELAX THE DOCTRINAL OBLIGATIONS AT CONFIRMATION — THE FUNERAL OF JATHO—PASTOR TRAUB'S ELOQUENT TRIBUTE.

THE reply of the Evangelische Landes-synode of Württemberg to the petition in favour of a reform of the rite of confirmation recognises existing difficulties, and declares that while it is the duty of the Church to consider carefully the points which have been raised, the present conditions are not such that the Synod can submit definite proposals to the higher Ecclesiastical Court. This, unfortunately, means that for the present the question has been shelved, though sooner or later it is sure to come to the front again.

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PFARRER JATHO'S funeral was the occasion of a remarkable demonstration. The memorial service was held in the church of which he was the beloved pastor, until the Spruchkollegium deprived him of his pulpit. The congregation of the Christus-kirche simply ignored the past, and made itself responsible for all the arrangements. Pfarrer Radecke, a former colleague of Jatho's, gave the address in the church, and about forty ministers and thousands of people walked in the procession to the grave, through streets lined with people. After an address by Pfarrer Becher, Jatho's successor, Dr. Max Fischer, who represented the Protestantenverein, expressed the profound feelings of gratitude and respect of its members towards their beloved friend, who had been one of the first in the Rhine provinces to join its ranks. Dr. Fischer paid an eloquent tribute to Jatho's work and character, his all-embracing love, his allegiance to Purity, Truth and Liberty, and his inspiring influence.

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Pfarrer Traub was the last of the speakers. Jatho, he said, gave them a living spirit, and he kindled a bright flame; his name would be for ever united with the history of their movement. He opened the eyes of the blind, showing them the sun of their life. He told the lame to walk, and they threw away their crutches and stood on their own feet. He woke the dead from their spiritual sleep, and bade them think new, great thoughts, and renew their hearts. He preached the Gospel to the poor, going about as the sower of good tidings. . . . "We do not wish," he said, "to make a saint of our friend, that would be doing what he would disapprove. He never wanted to be anything but a simple man. . . . And this man was deprived of his pulpit by an ecclesiastical court. That was really possible! Then he turned to the invisible communion of all those who regard truthfulness, purity and love as the highest things of life. He went from place to place, and left us the certainty that Protestantism is not tied to church and church government; he has his home with all those whose life is founded on the love of truth and spirit, not on force and compulsion. He went into the Infinite. That was part of his nature. He who trusts in the Divine spirit must be able to go into

the Infinite. On his desk was found a piece of paper, on which he had written: 'Love requires an infinite world.' In the centre of all his activity there was the passion for the Divine. To show to the present generation his living God was his life-task and his delight. This divine mission he served unweariedly from day to day."

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"Only one more word of personal friendship," Pastor Traub continued, "It was my privilege to stand by the side of this friend before the Prussian Spruchkollegium. There I saw what I had never seen before so bright and clear—the freedom and the unconquerable power of a good conscience before God. He did not fight for himself. He fought for the right of Protestantism to hold that in the things of God each one is responsible to his own conscience only. The Court ignored this right. The occasion gave an impetus to my whole spiritual development, and I owe my dead friend fervent thanks. Those days left me with the perception, which we both held, that the Gospel and Christianity are not one and the same thing."

THE MASQUE OF LEARNING.

PROFESSOR GEDDES, in producing his "Masque of Learning," deserves the sympathy and co-operation of all who are interested in modern developments in education and the dramatic revival with which it has so much in common. He is attempting nothing less than a comprehensive wordless presentation of the long history of civilisation, seeking to throw a vivid light on bygone ages with all their varied activities and intellectual modes of expression, and to link them up with the indications of future progress to be found in the social aims and ideals, arts and crafts and inventions of our own day. It is a big thing to attempt, but the first part of his great task has already been accomplished in the performances in Edinburgh last year, and during the past few weeks in London, and we hope that the success of "The Masque of Learning: Medieval and Modern," will soon be followed by that of the "Masque of Ancient Learning," which we are promised. One of the changes in the revival of the pageant at the Imperial Institute (the performance has been repeated this week, and will be given again to-day at 2.30 and 8.15) is the extension of the duties of the Prolocutor, who will explain both the nature of the scenes and their purpose to the audience who are unable to follow the details on their programmes while the lights are down. This use of the Prolocutor is, of course, in accordance with the old Elizabethan mode. An interesting feature is also supplied by the groups of living statuary, symbolic of mediæval and modern learning—monks, knights, jesters, &c.—near the entrance of the Marble Hall, to which attention is specially directed.

Another feature of Professor Geddes' School of Acting, if it may so be called, is the pronounced realism in the representation of the characters. For instance, Moslem students resident in London play

Mohammedan parts, there is a real surgeon to act the part of a surgeon, and so on, the object being to give the amateur actor a sense of the reality of the character he represents, and make him feel his part intensely. It must be remembered that Professor Geddes' performers are not highly trained professionals, and when they have been taught the purpose of the characters they play they are left to work them out more or less in their own way. One necessary result of an amateur cast is that there is little speaking, for the amateur has not had sufficient training in voice production, but the result is that an immense amount of action is crowded into the "two hours traffic of the stage," and the omission of dialogue leaves time for sufficient incident to make two or three ordinary plays. The originator insists on the fact that "Edinburgh Drama" (it will be remembered that the "Masque of Learning" was prepared to celebrate the twenty-fifth anniversary of the foundation of University Hall, Edinburgh) is quite different from the repertory theatre movement. "Repertory drama is strongly personal, and concerns itself with the conflict of elements in the society of modern times. Our drama is historical and sociological; it is strongly impersonal." The two methods are not the same, it is true, but they supplement each other, and while the modern dramatist concentrates upon certain vital aspects of our modern life which chiefly concern the individual in his relations with other men and women, the producer of a pageant drawing its material from all the ages gives a sense of the vast sweep of history and the continuity of events in the great world-drama which is of equal importance, and perhaps more inspiring.

The Masque is divided into four parts, the first Series, Medieval (preceded by a Prologue Scene, "The Fall of Rome"), including "Moslem Culture," "Alfred the Great," "Religious and Knightly Orders," "Secular Life and Learning," "Academic Foundations" and the "Apoptosis of Medieval Learning"; the second Series (Renaissance), including "Precursors," "Lorenzo the Magnificent," "Columbus and Isabella," "More, Erasmus, and Holbein," "Mary, Queen of Scots, and John Knox," "The Mermaid Tavern," "Bacon, Shakespeare, and the English Bible," "Seventeenth Century Science," and "Close and Decline"; Series three (Encyclopedists): "Swedish Encyclopedists" ("The Return to Nature"), "French Encyclopedists," "Scottish Encyclopedists," and "German Encyclopedists"; Series four (Present and Future), "Learning and Life."

DR. HUNTER'S RETIREMENT.

A LARGELY attended meeting of the members of Trinity Congregational Church, Glasgow, was held on March 4, for the purpose of receiving a statement from the Rev. Dr. John Hunter regarding his approaching retirement. Dr. Hunter, in the course of an address, said that he had asked that they might be called together that he might place in their hands his resignation of the charge of the

congregation, to which he had been twice called to be the minister, and of which he had had the spiritual oversight for well-nigh a quarter of a century. Since his return to them in 1904, he had, with the exception of the last year or two, worked as hard and given himself as earnestly and devotedly to the best interests of the church as ever he had done during his first period of service. He had not been much of a pastor in the conventional sense, and never had much time for mere calls of courtesy, but he had always gladly welcomed every opportunity of helping his people, old and young, in times of illness, trouble, and spiritual perplexity. What he had steadily sought to do by worship and preaching was to lift them by pure spiritual influences above the vulgar levels of the world into a region where God was felt to be the one great reality of human life, and to bring to bear on their daily duty and care the hallowing, controlling, and sustaining powers of the unseen and eternal kingdom. It had been his supreme anxiety to present before them, both on Sundays and weekdays, nothing but finished work, which always meant to him intense and exhausting labour. Few ministers could have received more proofs and testimonies than he had to the spiritual fruitfulness of their ministry, though he always maintained that the influence of the best preaching was like the influence of character, cumulative and imperceptible. It had been very hard for him to bring himself to face the breaking of the ties that had bound him to his congregation, and it had only been within the last two months that his resignation had assumed the shape of inevitable reality. He wished it to be considered as final and irrevocable, and to take effect at the end of October.

After Dr. Hunter retired, the chair was taken by Mr. John Fairlie, treasurer of the church, and a resolution expressing the deepest regret concerning Dr. Hunter's retirement, and special regret that ill-health had been the cause, was moved by Mr. Fred. Young. Sympathetic speeches were made by Dr. Samuel Sloan, Dr. J. J. Burnet, Mrs. Matthew Greenlees, Mrs. Thomas Johnston, Mr. Thomas Baird, Mr. James Logan and Mr. Ralph Stewart. It was also arranged to recognise Dr. Hunter's retirement in a suitable way.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL. ANNUAL MEETING.

THE annual meeting of the Blackfriars Mission and Stamford-street Chapel was held on Monday, April 7, when Principal Carpenter presided. In moving the adoption of the report, Dr. Carpenter spoke at some length of the ideal mission church and the ideal missionary. Efficient workers were needed in all such centres, enthusiastic and loyal, but without a centralising, energising spirit their labours lacked the true dynamic; and in the true minister should be found an unfailing source of this spiritual strength, an ability to unite all the various agencies in one endeavour, to co-ordinate and inspire all the workers with the one high purpose which was the

reason of their existence. Dr. Carpenter laid special stress on the need for this articulation in the work among boys. With illustrations drawn from his own experience he showed the grave necessity for such activity, if the great evils tending to the lowering of the physique, mind, and character which met the boy at the several stages of his growth to manhood were to be overcome. It had been suggested by Dr. Alfred Russel Wallace in his latest book that the world was in very sorry plight, not far (if at all) in advance of those past days which we look back upon with horror; but Dr. Carpenter protested that, on the contrary, the unprejudiced eye could see clear signs of progress, even in our own day and generation. There remained, however, many dangers still, many problems, many sad, weary lives. To meet those difficulties Dr. Wallace was of opinion that the Institutional Church was powerless; but that was not the speaker's opinion, for only by such united effort, and only by the infusion of the spirit of religion into the labour of social reform would there come, at last, the kingdom of God on earth.

The Committee's report recorded a decided increase in the attendance at the Sunday services, to which the minister had always devoted special attention. The chapel buildings had been thoroughly cleaned and repainted, and another new room had been provided for the "Old Boys' Club," which had been recently inaugurated to meet the needs of young lads in the difficult period before they joined the men's club. Deep regret was expressed at the death of three past subscribers—Mr. John Harrison, Mr. I. S. Lister, and Mr. Frederick Nettlefold—who had for many years taken a keen personal interest in the work of the chapel and mission.

The Rev. John C. Ballantyne in the course of his report expressed his gratitude that he had been privileged to minister to the congregation now for over five years. He referred to the special services that had been held throughout the year, to the mothers' meeting services, and to the Sunday afternoon meetings for young men. He had taken up the position of superintendent of the Sunday school, which his brother, Mr. W. H. Ballantyne, had been compelled to relinquish. He spoke of the large band of regular workers at the chapel, and of his gratitude to them for their loyal support, and at the same time appealed for further helpers to meet the growing demands. "Into the domains of our work," the report closed, "where it becomes more intimate and personal, touching upon endeavours to reconstruct the good will, and to reform character, reports cannot go. There the minister finds his most engrossing tasks, demanding all his strength, but there, too, lie his richest satisfactions, which reflect back upon him continually, make the assurance of his faith doubly sure, and give him courage and hope in God."

Cheering reports were presented of the various institutions connected with the Mission, including the Sunday school, the Provident Bank, the Boys' Own Brigade, the Temperance Societies, the weekly concerts, and the Country Holiday work. It is hardly necessary to add that under

these circumstances the Committee appeal for increased financial support. The treasurer made an earnest request for help in securing new annual subscribers, and it is hoped that this report may meet the eye and enlist the aid of new friends who will take the place of those who have fallen out of the ranks.

THIRTY-FIVE YEARS OF "UNITY."

Unity, the official organ of the Congress of Religion, published in Chicago, has just entered upon the thirty-sixth year of its life. With the exception of the first year, the Rev. Jenkin Lloyd Jones has been its editor ever since, and under his direction *Unity* has maintained a reputation for independent thinking, enthusiastic devotion to the ideals of truth and righteousness, and fearless championship of the just claims of the individual and the brotherhood of man. It has, of course, had many difficulties to face, in common with all publications of a similar character, but for ten years, at least, the work and worry attaching to its production week by week have been reduced to a minimum owing to the successful way in which a subsidy fund, for the purpose of carrying on the venture for that length of time, was organised by Dr. George F. Shears, the Hon. William Kent, and Edward Morris of Chicago. Unfortunately, the last year of this support has now been reached, and in twelve months, unless other friends are found able and ready to carry on this admirable work, it will probably be necessary to bring it to an end. All who have at heart the religious and civic ideals with which Mr. Lloyd Jones has so tirelessly identified himself will hope that such a possibility may be averted, and that an urgent appeal for new and increased subscriptions will result in giving a new lease of life to a paper which has served the cause of truth and freedom so well in America.

In the invitations to the Guildhall Conference on Diet and Hygiene in Public Secondary and Private Schools, held last May, the National Food Reform Association stated its intention of calling a further conference in the near future to consider the feeding of elementary school children and those in institutions, both public and philanthropic. Such a conference dealing, like its predecessor, with cookery and personal hygiene as well as diet, will be held at the Guildhall on June 30 and July 1. The Rt. Hon. the Lord Mayor (Sir David Burnett) will attend to welcome the members. A sufficient period has now elapsed since the Education (Provision of Meals) Act, 1906, and the Education Act (Scotland), 1908, and since the general advance in the teaching of housecraft, cookery, and hygiene, to render an exchange of views among fellow-workers in these fields as timely as it should be profitable. Further particulars will be announced in due course, and will be sent to anyone forwarding a stamped addressed envelope to the Secretary, Schools Committee, 178, St. Stephen's House, Westminster.

THE Anti-Slavery and Aborigines Protection Society has prepared in pamphlet form the judgment of Mr. Swinfen Eady in the Putumayo case, for the removal of Señor Julio Arana from his position of liquidator. Copies of this pamphlet may now be obtained *gratis* upon application to the Secretary of the Anti-Slavery and Aborigines Protection Society, Denison House, Vauxhall Bridge-road, London, S.W.

THE first lecture of the third course of the new series of Hibbert Lectures was delivered in the University of London, South Kensington, by Professor Margoliouth, on Tuesday, April 8. The subject of the course is "The Early Development of Mohammedanism," and subsequent lectures will be given at 3 o'clock in the afternoon on Tuesdays, April 15, 22, 29, May 6, 13, 20, and 27. Admission free.

THE ninth National Peace Congress will be held in Leeds on June 10, and three following days, at the Philosophical Hall. There will be conferences on war, trade, and international peace, compulsory military service, and the moral aspects of the peace movement. The Rev. J. H. B. Masterman will preside at a conference on education and international peace, when papers will be read by Miss Helen Woodhouse (Training College, Bingley), Professor F. E. Weiss (University of Manchester), and Mr. F. E. Pollard (Bootham School). A special service, arranged by the Church of England Peace League, will be held in Holy Trinity Church.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

British League of Unitarian Women.—A long and interesting letter has been received by Miss Herford from Miss Grace Mitchell, who is at present visiting the churches in New Zealand and Australia on behalf of the League. She writes enthusiastically of the cordial welcome which has been extended to her everywhere, and of the keen interest which the members of these distant congregations take in everything she can tell them about women's work in the English churches. Her letter deals specially with the extremely busy time which she spent at Timaru in February, where she addressed meetings, visited the Sunday school, spoke at the Sunday evening service, and had many informal talks with teachers, members of the League, and others who were anxious to gain information and receive suggestions as to the best way of carrying on their work in the future. Mr. Chapple, the minister, she describes in warm terms as an extremely earnest man, who is attracting congregations numbering 250 to 350, and has great plans for ministering to outlying towns and villages. "He is convinced," she says, "that if only we had the men we could start a church in *all* the New Zealand towns of note." On the Sunday evening, when Miss Mitchell delivered the short address referred to, there were 250

men and women, perhaps more men than women, present. "The whole air," to use her words "was alive, and it would have inspired the dullest to have looked down on them and realise how they have come in to find a church home so recently, and one they love." The Sunday school is growing rapidly, and there are 80 or more children whose parents attend the church.

Deptford.—Mr. E. A. Carlier, a member of the Lay Preachers' Union, has undertaken the charge of the Deptford General Baptist (Unitarian) Chapel. A welcome meeting was held on Wednesday, April 2. The Rev. C. A. Ginever, secretary to the General Baptist Assembly, presided, and was supported by the Rev. J. A. Pearson and various members of the congregation. Mr. Carlier referred very hopefully in the course of his address to the future of the chapel, which he believed would be one of prosperity. A considerable increase in the congregation is recorded, and the activities of the chapel now extend to almost every day of the week. Without minimising the difficulties, the officers expressed their confidence in the efforts now being made in connection with the chapel, which for nearly 250 years has carried on its ministrations in Deptford.

Hackney.—The annual general meeting of the congregation of the New Gravel Pit Church was held on Friday, April 4. In submitting the report and accounts the treasurer, Mr. J. S. Harding, congratulated the congregation on the fact that for the first time for some years past there had been no decrease in the amount received from subscribers. Several fresh names had also been added to the list of members. The report showed that, in spite of difficulties due to unsuitable accommodation and overcrowding, the school, which has a membership of 240 scholars and a staff of 30 teachers and helpers, is doing excellent work. Other institutions connected with the church are also well supported. A report was presented on the present position of the building fund, and revised plans were submitted for the erection of a hall to seat 250 persons and a suite of rooms for the chapel keeper, and for certain alterations in the present school buildings which, when completed, will provide, in addition to the hall, seven class-rooms. The total cost will be £2,000, and considerably more than half of this sum is already in hand. Resolutions were adopted authorising building operations to be started as soon as the assent of the Church Trustees could be obtained to the plans and the treasurer should report that not less than £1,500 was subscribed. To raise the balance required a bazaar will be held in December next at the Queen's (smaller) Hall, Langham-place. A committee and stall holders have already been appointed, and other preparations are in progress.

Horsham.—Mr. V. Moody, at present a student of Manchester College, Oxford, has accepted a unanimous invitation to the pulpit of the Free Christian Church, and will undertake his new duties in June. At a church meeting held recently collectors were appointed to canvass for the sustentation fund, and four new members were proposed. The last of the Winter Evening Lectures, which have included one from the Rev. C. Roper and two from the Rev. W. H. Drummond, was given by the Rev. E. W. Lummis, who took for his subject "The Tragedies of Shakespeare."

Liberal Christian League.—The Rev. Dr. Walsh, of the Theistic Church, was the visitor at the Thursday "At Home," on April 3, at 28, Red Lion-square, W.C. Dr. Walsh gave a most interesting account of his personal religious history, and explained how he had arrived at the Theistic standpoint, which he claimed to be the fundamental basis of all religion. The trust deed of his Church at Dundee provided that worship should be conducted "in the spirit of Christ," and he told

how when this clause was interpreted by the judge to mean a belief in a supernatural divine Being who was to be Lord and Master, he immediately withdrew and preached in a public hall to nearly two thousand people. The conference, which lasted nearly three hours, cleared away many misunderstandings on both sides, and led to the recognition that there was much in common between men who differed in their religious beliefs.

Liverpool: Hope-street Church.—The *Calendar* for April contains the following reference to the resignation of the Rev. H. D. Roberts:—On Friday, March 9, the members of the congregation met in the Church Hall, to consider a letter from Mr. Roberts, tendering his resignation. The chairman, Mr. F. Robinson, said it was no surprise to most of them that Mr. Roberts should have had invitations from other churches, and the fact that he had received a pressing invitation from the Liverpool District Missionary Association did not surprise them. The Chairman went on to say that the Committee had forwarded to Mr. Roberts the following resolution:—"This Committee has heard with deep regret of the intimation from Mr. Roberts of his determination to accept an invitation of the Liverpool District Missionary Association to become its Minister-at-large, and takes the opportunity of assuring Mr. Roberts of its cordial confidence and support and its sincere appreciation of his earnest labours. The Committee wishes to emphasise its conviction that the church has made steady progress during his ministry, and that, in its opinion, continued success largely depends on the retention of his services, especially in the special difficulties of a city church. The Committee earnestly hopes that these services may be vouchsafed to the church, and promises its efforts to make the conditions as acceptable as possible to both Mr. and Mrs. Roberts. It therefore most earnestly urges Mr. Roberts's consideration of its wish that he should reconsider his decision, and intimates that a meeting of the congregation will be called and be invited to pass a resolution in similar terms." Mr. Robinson said it needed no words of his in regard to what the Committee had done. What they wanted was to try and get Mr. Roberts to reconsider the matter. He would propose the following resolution:—"This meeting of the members of Hope-street Church learns with intense regret of the resignation of its minister, the Rev. H. D. Roberts, and cordially approves of the terms of the resolution of the Committee—asking him to reconsider his decision, and assures him of its high appreciation of his work as minister of the church." Miss E. C. Greene seconded, and Mr. Cooper, Mrs. Crooke, Mr. Edwin Ward, Mr. Lawrence Hall, Mr. C. F. Inston, Mr. W. T. Haydon, Mr. R. H. Armstrong, Mr. W. A. Letcher and Mr. A. Chaplin supported the resolution, which was carried unanimously. On Monday, March 17, Mr. F. Robinson presided over another meeting of the congregation to consider Mr. Roberts's reply. Mr. Roberts in his reply, after reviewing the matter at some length, finishes: "In conclusion, as I have already said, my term of years at Hope-street Church with its peculiar demand is necessarily limited; with the very greatest regret and heartfelt affection I must ask you to accept my resignation of the office of minister, to take effect six months from March 29. It gives me real pain to say this, but after intense examination of the question on all sides it seems the wisest course to take. Thanking you again, my dear Mr. Haydon, and the Committee and congregation for the great kindness shown to us, and not the least for the many letters we have received from individual members of the congregation." The Chairman expressed the regret of the congregation at Mr. Roberts's decision, and proposed that a resolution to that effect, which has already appeared in our columns, should be forwarded to him.

London Lay Preachers' Union.—At their meeting on Monday, April 7, the members of the Union discussed the doctrine of "Non-Resistance" as expounded by Jesus and as applicable to modern life. Owing to the illness of Mr. W. M. Long, who would otherwise have opened the conference, the subject was introduced by the Secretary, Mr. W. T. Colyer, who expressed the opinion that such an injunction as "Resist not evil" must be interpreted in the light of Jesus' belief in the speedy and miraculous coming of the Kingdom of God, and of the social conditions of his time. Mr. Tyson raised the question of the difficulties attendant upon the application of the extremer teachings of the New Testament to modern life, illustrating by reference to the question of almsgiving, lending without expecting repayment, making presents to thieves, &c. Mr. W. H. Sands laid stress upon the inconsistencies of many professing Christians; and Mr. A. G. Tarrant said that it was as wrong to preach entire non-resistance as it would be to preach submission to intellectual tyranny. Mr. F. W. Ross drew attention to many of the social evils arising from the hasty and indiscriminate appeal to force as a supposed remedy for social troubles and difficulties. Miss Withall pointed out that after all the question of non-resistance was one of method rather than principle. No one defended resistance for its own sake. The problem was one of probable results. The Rev. W. H. Drummond, who closed the meeting with prayer, laid stress upon the value of the teaching as a rebuke of personal vindictiveness, and as enshrining a spirit rather than enunciating a moral code.

London: Stamford-street Chapel.—A memorial service in commemoration of the life and work of the late Mr. Frederick Nettlefold will be held at Stamford-street Chapel on Sunday evening, April 13. The address will be delivered by the Rev. W. Copeland Bowie, and the service will commence at 7 p.m. It is believed that this will afford a welcome opportunity to those who were unable to be present at the funeral service to pay their tribute to the memory of one who was so intimately associated with the work of the Liberal Christian churches.

London Sunday School Society.—The eighteenth Musical Festival and Singing Competition was held at Essex Hall last Saturday afternoon, April 5, and was quite one of the most successful of the series. Six schools had entered choirs for the competition for the Society's banner, and three of them also took part in the optional sight-singing test. In the competition each choir sang the test piece, "Song of the Summer Winds," by Percy Fletcher, and a piece of its own selection. The order in which the choirs sang, chosen by lot, was (1) Newington Green (the holders of the banner), conductor, Miss E. F. North; (2) Limehouse, conductor, the Rev. John Toye; (3) Islington, conductor, Miss Alice Longhurst; (4) Dingley-place, conductor, Miss Amy Withall; (5) Wandsworth, conductor, Miss J. M. Hardy; (6) Highgate, conductor, Miss Amy Withall. An exceedingly interesting competition resulted in Highgate winning the banner, Newington Green being second, and Dingley-place, highly commended, third. The numbers of points, out of 160, earned by these three choirs were 140, 136, and 130 respectively—a witness to their striking equality of merit. The adjudicator, Mr. Walter Penn, gave an exceedingly interesting, detailed, and helpful award. In the sight-singing test (taken part in by Dingley-place, Newington Green, and Highgate), Newington Green were awarded the first place. In the evening the united choirs, conducted by Mrs. Gimson, rendered three part songs, and the other items of a thoroughly interesting programme were entirely contributed by children of the London schools. There was a selection by the Limehouse band, duets by children from Bell-street, Rhyl-street, and Essex Church; dancing by

children from Highgate and Essex Church; drill exercises by Kilburn scholars, an action song by girls from Dingley-place, a part song by the Stamford-street Band of Hope, and a play by children of the Islington Band of Hope. This is the first time it has been possible to give a programme of this character, and it is greatly to be hoped it will be found possible always in the future to depend upon the schools to provide every item in the Festival. The bringing together of the schools in one common object is a proceeding the value of which cannot be over-estimated, and those who were privileged to be present at Essex Hall last Saturday will wish the utmost prosperity to the London Sunday School Society's Musical Festival.

Rotherham.—The Rev. H. W. King has accepted a unanimous invitation to become the minister of the Church of Our Father, Moorgate, Rotherham. Mr. King commenced his ministry on the 1st inst. His induction will take place on Monday, April 21.

Sheffield.—Upperthorpe Chapel having now been sold, a new chapel and school are to be built at the corner of Roodesmoor-road and Northumberland-road. Some years ago a piece of land in that vicinity was purchased by the congregation, and it is felt that by the erection there of a suitable church the needs of the Unitarians in the district will be more effectually met, especially as practically the whole of the congregation now attending the chapel at Upperthorpe are people who reside near the site of the new chapel.

South Shields.—Well-attended anniversary services were held in Unity Church on Sunday, March 30, the Rev. W. H. Lambelle, of Middlesbrough, being the preacher. The annual tea and meeting were held on Wednesday, April 2, when friends were present from the churches at Newcastle, Gateshead, and Sunderland. A small sale of work was also held under the superintendence of Mrs. Armitage. The President of the Church (Mr. T. F. Bolam) presided at the meeting, and an encouraging address was given by the Rev. A. Hall, of Newcastle. Mr. Hall expressed the hope that a Minister would soon be appointed, and gave high praise to the congregation for keeping the doors of the church open in spite of many disadvantages. A programme of music arranged by the organist, Mr. Robison, followed.

The Pioneer Preachers.—The last of the series of weekly lectures upon the "Great Thinkers of all Ages" was given by Dr. W. Tudor Jones at Unity Church, Islington, on Thursday, the 3rd. This course of lectures, although forming part of the set curriculum of study for the Pioneer Preachers, has been thrown open to the general public. There has been an attendance of about 50. At the close of the class on Thursday Dr. Jones was presented with a German volume entitled "A Dictionary of Philosophers." Several members of the class spoke of the excellent effect of the lectures. Through the kindness and hospitality of Miss Lawrence, the Preachers were able to attend the "Easter School" arranged at the "Cloisters," Letchworth. About 20 students, mostly school teachers, were present. The proceedings of the week closed with a visit to Cambridge, under the direction of Mrs. Howard.

loveable qualities. Mr. Frank Stevens, who lectured on this unfamiliar subject at a meeting of the China Society recently, exhibited a map which showed the distribution of dragons in every quarter of the globe. Those of the north, he said, invariably guarded the golden treasure of the sun, those of the tropics lay cooled by springs of water, while in temperate climes they watched over beautiful maidens, emblems of the earth's fertility. The Western dragon, compact of all evil qualities, seemed to compare very badly with the Chinese variety, while the Chinese unicorn outshone the heraldic beast with which we are familiar. Hideous beyond Western imagination, with dragon's head, fuzzy tail, and heavy, scaly body, it had a heart so gentle that its hoofs never trod on growing grass nor on the meanest insect. The theories of the origin of these monsters are very varied—sun myths, from which the phoenix sprang, crocodile skins brought home by big-game shooting travellers, and so forth. To this day China has little dragons sitting on the ridge-poles to guard private houses.

A FRENCH INVENTOR OF SHORTHAND.

M. Emile Duployé, who has just died in France, was the inventor of a system of shorthand which became as popular in his country as Pitman's system in our own. He was a young curé of Montigny-en-Arrouaise when he first worked it out, and full of enthusiasm he set out for the capital, and there published his first book. He remained in Paris for 39 years, engaged in the propagation of his system with the aid of his three brothers, the youngest of whom was appointed official stenographer to the French Senate. Duployan shorthand became popular, being taught in over 3,000 Government schools, and in many cases it was taught to the children before the ordinary A B C, being used as a stepping-stone to the teaching of ordinary orthography. It has been adapted to over twenty languages, and has a library of 400 different books, more than all other systems combined.

A NEW PEACE PERIODICAL.

A new German quarterly magazine, *Die Eiche* (The Oak), has been founded in the interests of friendly relations between Great Britain and Germany. Its editorship, says the *Peacemaker*, is in the competent hands of Pastor Siegmund Schultze, who has been intimately associated with the movement for fostering friendly relations between the two peoples of which that journal is the organ, and served until recently as the secretary of the German Churches' Council. The introductory article deals with the symbolism indicated in the title of the new magazine. The oak is the national tree of Germany no less than of England, and it is under its rustling boughs that friends of peace in both countries are called to celebrate and deepen their friendship. The Bishop of Hereford has contributed an article for the opening number entitled "The Work of the Christian Church in Public Life," of which it is hoped that an English translation will appear in the next issue of the *Peacemaker*. No less than forty-eight pages are devoted to the subject of "Chris-

tian Missionary Work in the event of an Anglo-German War," and these, it is said, bring home with extraordinary power the unspeakable calamity to almost every mission field on earth that would be represented by such a strife.

MR. F. J. GOULD IN INDIA.

In the course of his report on his recent visit to India, published in the *Moral Education League Quarterly*, Mr. F. J. Gould says: "Once I had utilised a little story which I casually found in Sir Narayan Chandavarkar's little pamphlet on 'The Heart of Hinduism,' and I dropped the judge (he is a well-known judge at the Bombay High Court) a note to tell him so. Next morning he honoured me with a call, and I shall always recollect the earnestness of his eyes as he quoted a poem of George Matheson's on the universal note in the varieties of religion. Neither shall I forget my conversations with Sri Mahabagwat at Dharwar. Shaven-headed, barefooted, and clad in a monk's robe, he smiled benignly as he talked of secrets celestial, and of the transubstantiation of things material into aids to the spiritual life. Another friend picked up in my Pilgrim's Progress was Rao Bahadur Tarachand Advani of Hyderabad. He had been 44 years connected with the Training College, and his reminiscences of the local Brahmo-Somaj covered the far-back visit of Mary Carpenter. Later on, at Surat, I met his brother Motiram's wife, the daughter of the Rev. Charles Voysey, minister of the Theistic Church."

TOLSTOY'S VISION OF THE FUTURE.

A description has recently been given in the *Chicago Tribune* by Countess Nastasia Tolstoy, a grand-niece of Tolstoy, of a startling and terrifying prophecy to which he gave utterance towards the close of his life. It is said to have been the result of a request made by the Kaiser and our own King through the Czar, and the Countess has published it as she has heard that it is to be included in a volume of Royal private memoirs. Tolstoy pictures the nations following commercialism under the guise of a beautiful and baneful woman, carrying three torches—War, Hypocrisy, and Law. From the outbreak of the "great conflagration" starting "about 1912, set by the torch of the first arm in the countries of south-eastern Europe," he sees nothing but calamity and bloodshed until the year 1925. "The end of the great calamity will mark a new political era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs, and the Mongolians." Before that consummation is reached, this curious document foretells the coming of "a strange figure from the North—a new Napoleon"—who will dominate Europe, and after that the advent of a great reformer who will restore the belief in "God, soul, spirit, and immortality," which will have ceased to influence men's actions during the period inaugurated by the outbreak of war in 1912.

NOTES AND JOTTINGS.

THE FASCINATION OF THE DRAGON.

Mythical monsters are always interesting, and although the dragon has now vanished from the Chinese flag, we are sure that his memory both as protector and destroyer will always be cherished in the country where he has been invested with positively

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

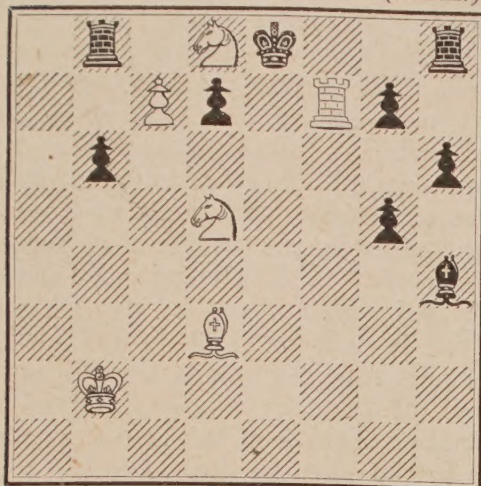
By PHILIP H. WILLIAMS, F.C.A.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received by Tuesday week following publication.

PROBLEM No. 1.

By PHILIP H. WILLIAMS.
(Specially composed for THE INQUIRER).

BLACK. (9 men.)



WHITE. (6 men.)

White to play and mate in two moves.

I START this Chess column with the idea that many readers from time to time play at chess casually. To such, problems are frequently passed by as being too difficult, or because it is imagined that there is a separate code of rules which governs them. Neither supposition is really correct.

As to difficulty, an average problem wherein White accomplishes mate in two moves cannot be very abstruse, though of course longer problems and imaginary end-games are sometimes complicated, demanding an earnest and prolonged study which many players do not wish to bestow upon them.

Chess problems are frankly artificial situations, especially when considered from a player's standpoint. But they are none the less beautiful. The composer, in the course of constructing them, has complete control of the two forces. This is opposed to the player's conception of the game. He cannot control his opponent's position, and, when he is about to be defeated, finds he has very little control over his own resources! Beautiful situations occur during the course of a game, but their appearance is to a large extent accidental, and invariably dependent on the opponent's movements.

The argument that the opposing forces in a problem are so uneven is fallacious. Black is admittedly in a lost position, but it is stipulated that he is to be check-mated in a definite number of moves—an axiom which never obtains in an ordinary game. If, therefore, the only correct method is beautiful and difficult to discover, then there must be merit in the position.

The composer so disposes the men that finesse is necessary, although initial examination might give the idea that, with so much force, a brutal assault therewith will be equally successful. One of the charms of the study of good problems is that it leads to the discovery that violent attack is useless unless the limitation of the number of moves is exceeded. In the problem given above, let us suppose that White plays 1. P takes R, becoming a queen—a powerful move, it is true. But it will not solve the problem. Had Black no defence, the position would be worthless. The composer has arranged that so drastic and overpowering a move can be defeated.

Acton Unitarian Church,

Creffield Road.

A BAZAAR

will be held at

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Regarding Advertisement Rates see inside Front Cover.